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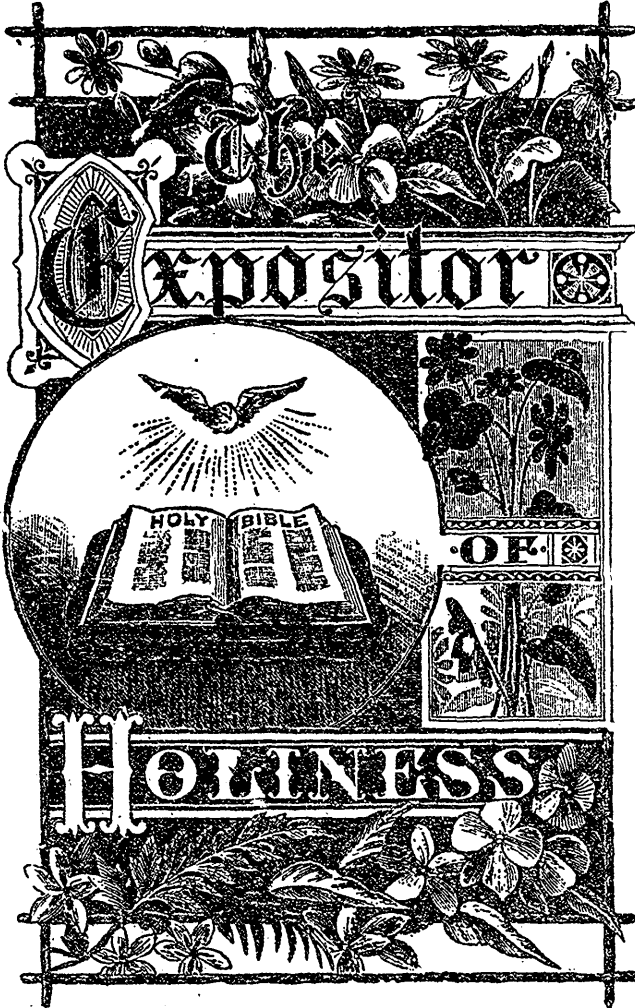
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THE EXPOSITOR OF HOLINESS.

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SPECIAL NOTICE.—Don't forget to notice the change as to the place where the Saturday night and Sunday afternoon Association meetings are to be held in the future. See calendar of Association meetings.

CALENDAR OF ASSOCIATION MEETINGS.

- Every Tuesday, at 3 p.m., at 99 Howard St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne St. car as far as Howard St. and a very little enquiry at that point will suffice to find it.
- Every Saturday at 8 p.m. at the residence of Mrs. McMahon, N. E. corner of Carlton and Sherbourne streets (No. 176 Carlton St.) This point can easily be found by strangers, as it is at the intersection of the Carlton and Belt Line street railways.
- Every Sunday at 3 p.m. at the same place as above, viz., 176 Carlton street.
- Otterville, at the residence of H. Titus, every Monday, at 8 p.m.
- London, every Sabbath, at the residence of Bro. Couke, 243 Wellington St., at 2.30 o'clock p.m.
- Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.
- Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader Bro. Kennedy.
- Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.
- Cross Hill, every Friday evening, at the residence of William Petch.
- Bothwell, at the residence of Mrs. Kerr, Tuesday, 3 p.m.
- Hawtrey, every alternate Sunday evening.
- Brantford, at 125 Erin Ave every Thursday evening commencing at 8 o'clock p.m.

THE Expositor of Holiness.

VOL. XII.

TORONTO, APRIL, 1894.

No. 10

DISAPPOINTMENT.

- "Disappointment—His appointment,"
Change one letter, then I see
That the thwarting of my purpose
Is God's *better* choice for me.
His appointment *must* be blessing
Tho' it *may* come in disguise,
For the end from the beginning
Open to his wisdom lies.
- "Disappointment—His appointment,"
Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when he knows
That his child accepts, unquestioned,
All that from his wisdom flows.
- "Disappointment—His appointment,"
"No good thing will he withhold,"
From denials oft we gather
Treasures of his love untold;
Well he knows each broken purpose
Leads to fuller, deeper trust,
And the *end* of all his dealings
Proves our God is wise and just.
- "Disappointment—His appointment,"
Lord, I take it then as such,
Like the clay in hands of potter,
Yielding wholly to thy touch,
All my life's plan is thy moulding,
Not one single choice be mine,
Let me answer, unrepining—
Father—"Not my will, but thine."
—*The Christian.*

THE LATE CONVENTION.

WE find ourself less and less inclined to go into the ordinary details of Camp Meetings or Conventions. We mean such incidents as connect themselves with programmes, numbers in attendance, who spoke and who did not, and all such matters as go to make up the usual chit-

chat accounts of public gatherings. But we find a tendency to be still more minute in our references to what constitutes the real history of the movement within the Association.

From this stand-point this fifteenth annual Convention of the Canada Holiness Association is, in some respects, the most important of the fifteen.

As will be noticed by the writings of last month's magazine, we had received an intimation that the time had come when all who were not openly and decidedly with us must be cut off and be forced to take their true places: There were to be none on the fence hereafter.

The result as usual exceeded our expectations, and we rejoice in what we witnessed. Certainly we could have wished that all who were on the fence had dropped on the right side. But seeing this was not their determination, it was ours to see to it that they took one side or the other as the next best thing for all concerned.

It is absolutely necessary for the preservation of the movement itself, as well as for its expansion, that no third class, of patrons, of *quasi* friends or luke-warm admirers, should flutter around, uncertain to themselves and others as to their real attitude to the movement.

The wonder is that there should be any of this *neutral* class in connection with us. But the effort to go part of the way with us and yet stop short of all that is im-

plied in divine guidance has been constant and persistent beyond all precedent. Indeed, the principal part of the history of the movement has been made up of the needed efforts to drive away such parties. Nor is the book of this part of our history closed.

No danger to the movement is so imminent as that from this quarter. And should we cease our vigilance in this direction, wreck and ruin would speedily supervene; until what is now the Canada Holiness Association would be only so in name. It becomes us then to beware of those who come to us in sheep's clothing whilst inwardly they are ravening wolves. Our adversary as a roaring lion constantly walketh about us seeking whom he may devour.

These are harsh terms to use in this connection, many will say; but we hesitate not to affirm that the words of Christ and his apostle never were applied with more correctness of aim.

Those who in the past strove to modify our teaching on the mistake question were truthfully described in the above language, for had they not been thwarted by us they would have devoured the movement entirely. And the same may be said of those who desired to introduce *their* teaching concerning dress, the baptism of fire, faith cure, the divinity of Christ and apostolic authority.

That they knew not that they were so acting does not alter the fact that that was, and is, their attitude. Therefore it is that we must continue to resist them all steadfastly in the faith, or else prove recreant to the trust committed to us.

Take the case of Rev. B. Sherlock. He is one of the original founders of the Association, has been one of its vice-presidents, and, at one time, assistant editor of the EXPOSITOR; moreover, in personal saintliness of character, he will compare favorably with the best representatives of the holiness

creed movement with whom we have come in contact. The personal friendship between us has been long, and was founded many years ago in successful holiness work done together—several years before the origin of the Canada Holiness Association. And yet the history of his connection with, or rather attitude to, the movement within the Association has been chiefly that of a standing effort to destroy it root and branch; all the while thinking of course that he was doing God service.

When the first of the burning questions, viz., that of dress, was up for examination in the EXPOSITOR, he promptly took sides against us, and would have committed the EXPOSITOR to legalistic teaching on this subject had we not rejected his articles and refused to publish them. Also in his private letters he so wrote as to take away all hope of his becoming a teacher or illustrator of the gospel which we preach. They gave such evidence of the very spirit which was displayed in his criticism of Mr. Abernethy, at the recent convention, that we realized that, in some way which we neither then nor yet profess to understand, the righteousness of life which our gospel demands was not his quest. To all such, doctrines about the atonement are essential and their only hope of ultimate safety.

However, as those who have read his experience in *Divine Guidance* will understand, after that time he received a distinct revelation from God concerning being baptized into the Holy Ghost, and gave up, for a time, his efforts to preach legalism in the Association and even used his pen in the interests of spirituality.

We fondly hoped that this new attitude to spirituality would continue. But after a time it became evident that he had got no further than the Spirit of the old dispensation, viz., receiving, like Abraham, like Paul, like Stead, a distinct revelation from the Spirit and attempting to teach the subject matter of the revelation after a

legalistic manner. It was natural for him to assume that he was in harmony with our teaching because the revelation was concerning something in harmony therewith—was concerning the Holy Ghost—just as many another before him and as some to-day think.

We teach that a man should not live by bread alone—one or two definite revelations—but by every word which proceedeth out of the mouth of God. We rejoice in Mr. Sherlock's certainty that the revelation he received was the word of God to him, but, all the same, it now proves the opposite of a blessing to him, seeing it only gives positiveness to his rejecting the further revelations offered him if in harmony with us. If fed on every word of God, he would fling away the revelations of the past, as stale, musty bread is rejected for the fresh article—fresh each day from the bakery of heaven. This, we presume, he has finally decided not to do, and so, as his old supply has bred worms, we reject it from the supplies of the spiritual. Of course he will not accept our *Scriptural* allusions as legitimate, but they are nevertheless.

Mr. Sherlock gave ample proof of the fitness of these similes at the Convention. For example, he undertook to criticize the language which Mr. Abernethy used in an address to the Convention, and condemned him for its use in strong, denunciatory terms. But he not only quoted him inaccurately, but, by suppressing an important part, really caricatured his utterances, until we felt called upon in the interests of truth to characterize his conduct as neither Christian nor gentlemanly.

Mr. Abernethy claimed, and obtained, his undoubted right to correct his traducer, which he did unanswerably.

Nothing could be plainer than the issue between them. Mr. Abernethy, in drawing a contrast between the Holy Ghost as

guide on the one hand and the Bible on the other, had said that if called on to make his choice between the two he would choose the former—nay, that if the Bible stood in the way between him and the only true Guide he would kick it out of the way. Mr. S., in reproducing this thought, left out the antithesis altogether, and represented Mr. A. as dealing with the Bible alone, and on its independent merits.

And, strange to say, Mr. Sherlock's indictment of other members of the Association had been chiefly on the ground of their asserted misquoting of Scripture, or rather inaccurately quoting it.

Why was it that this party, who has labored to have some doctrinal ground for a substitutional atonement in Association teaching, did not apologize publicly for his publicly attempted injury against another? For the same reason, we opine, that he did not apologize to us personally, years ago, when we attempted to bring him face to face with a similar form of sin—a want of love for the truth. Such are they who are valiant for atonement theories.

Even now a genuine love for the truth would prompt him to thank us for transferring the whole matter to the pages of the EXPOSITOR. For, publicity ought to be the veriest of trifles in comparison with the increased possibility of finding out one's real attitude to the truth. It is in the absence of a truth-loving spirit only that publicity can be deprecated.

We did not hesitate to allude to this incident publicly during the services of the Convention, and use it as an object lesson to teach the fact that the righteousness we teach is vastly superior to such exhibitions of legalistic Christianity. And we draw attention to the matter here for the same purpose.

They who tried to make doctrines about mistakes and fire baptisms a part of our teaching, failed before this righteousness

test. And so, one after another, will they who are trying to modify our teaching concerning divine guidance fail at this point, and that after a public manner. We therefore in public publicity concerning our own and their actions, that all interested parties may judge righteous judgment.

Mr. Sherlock since then, in a short article in the *Christian Guardian*, endorses *Divine Guidance* and *How to Keep Converted*, but clearly implies that we do not teach to-day in harmony with these books. Well, that is his opinion; but our opinion, yea, knowledge, is the very reverse of it, which we could easily prove to be correct by quotations from them.

It may justify himself to himself that he enthusiastically endorsed our writings a couple of years ago and does not do so now, but it will not save his reputation with any careful investigator of our writings as a whole.

We, in these two publications as in all our writings up to that time, labored in every way possible to make it evident that we imitated Jesus in teaching that the Holy Ghost was the *only* guide for Christians. And we teach no more and no less than that to-day. We challenge him, and all others, to show the slightest incongruity between our present writings and former ones in this respect. In this case, as in the others named, the righteousness which Christ practised and taught would compel Mr. Sherlock to withdraw this inaccurate fling. But Christians who trust in doctrines about Christ's divinity calculate to fix up these *petty* sins against righteousness without reckoning with the principles in the case. And such, we again affirm, cannot inherit this kingdom of righteousness which we preach.

Now, in thus writing, we do so with the utmost good will to the party chiefly concerned. If he had in a kindly spirit intimated to us that, his views of truth being now different from ours, he thought

it best to withdraw and associate himself with those who more nearly indexed his opinions, no one would have found fault. He would simply have been using his undoubted rights. He would then have left us with good will on both sides. But when he chose rather to do so in a critical, condemnatory spirit, declaring, for instance, that he would let his foot rot off his body sooner than use an expression uttered, as he incorrectly said, by a member of the Association, then it became necessary, in the interests of truth, to point out the patent fact that he certainly had not successfully cultivated the righteousness of Christ, and did not illustrate the teaching of the Association.

And so ends the connection of Rev. B. Sherlock with the Canada Holiness Association. And the indications are that the cutting off is final.

Rev. T. S. Linscott also took a publicly critical attitude to the Association, or, shall we rather say, to the spiritual movement within the Association?

For the fact of the Association, and the movement within the Association which the EXPOSITOR represents, being two different, distinctive matters was emphasized at this Convention after a marked manner.

It was in harmony with this thought that Mr. Truax was elected to the office of first vice-president and H. Dickenson to that of second vice-president. Nothing but the fact that they were undoubted exponents of this spiritual movement, we believe, fully accounted for their election.

It was therefore against this movement within the Association that Rev. Mr. Linscott protested. But we failed to see in his open criticism any other spirit than that of the candid, honest critic. As such he is entitled to all due respect and consideration, and so we can have no other sentiment for him than respect. If he sees fit to start another Association, or

another paper, as publicly hinted at in his address, no one in the Association can question his undoubted rights in that direction, and so we can have nothing but good for him and his enterprise. Indeed, we would speak a word of encouragement, to the effect that such a venture will likely pan out a greater financial success than publishing *Divine Guidance*.

But, nevertheless, it became evident to all, himself included, that he was no longer at one with the spiritual movement within the Association—that he does not represent divine guidance as taught in the EXPOSITOR, and so his future history can only be a matter of curiosity to those who compose that movement. However, the opinion was pretty generally shared by us that his estrangement from the movement, unlike that of Mr. Sherlock, was only temporary. Meanwhile he retains his membership in the Association.

In another direction also this imperial demand to take sides openly was illustrated. For when any who professed to illustrate divine guidance presumed to put forth their preferences in the matter of billeting delegates and rejected those whom the Master sent them, they awakened the indignation of the spiritual, and that indignation was made known to them after an unmistakable manner.

It was shown clearly that the rejection of Christ's representatives was to the spiritual exactly the same as the rejection of Jesus Christ, and we acted accordingly. There is no room in this kingdom for those who will accept Jesus Christ when he comes to them as a *Reverend*, but will turn him from their door when he comes to them without that title. That is, Christ's description of his relation to the Father and to all his representatives is with us a truth, and not a mere sentiment to be gushed over in church but forgotten at home.

All efforts to play the patron, too, with this spiritual movement have seemingly

met with an untimely fate. At length the truth has dawned upon all such that neither Jesus Christ nor his representatives can be patronized. The straight-line demarcation has gone out, unmistakably dividing all into two classes, viz., those who are for us, and those who are against us; and there is no neutral ground between these two classes. Patrons, trimmers and fence hangers are a thing of the past as far as this movement is concerned. Fancy one patronizing Jesus Christ! Fancy one trimming between him and his critics!! Fancy one clinging to the line fence between God and the devil!!! But there was also unmistakable evidence that others, who once were in harmony with the movement within the Association but who had stumbled over some of the hard sayings thereof, were coming back to claim union with it and to have their claim allowed.

And so, as we asserted in former articles, "still they go" and "still they come." Meanwhile others are, one by one, entering into the experience which the movement represents, and immediately are at one with the rest, at one in the Spirit after a manner neither illustrated nor understood in any other organization.

The business meeting was held on Thursday morning, and was of short duration. The election of the officers of the Association resulted as follows: Rev. N. Burns, 99 Howard St., Toronto, president; Rev. A. Truax, Simcoe, first vice-president; H. Dickenson, Woodstock, second vice-president; Rev. T. Colling, B. A., St. George, Ont. secretary, and Isaac Anderson, 52½ King St. E., Toronto, treasurer.

These officers, with Rev. P. Flint, Toronto, and Rev. J. E. Russ, International Bridge, Ont., were appointed a committee to arrange for the next Annual Camp Meeting and Convention

On Wednesday evening a new feature

was introduced into the services of the Convention, in the form of a sociable with the usual concomitants of refreshments and programme. The principal object aimed at was the cultivation of more intimate acquaintanceship between the delegates than formal meetings permit. And, we think, this object was fully attained. It was a pleasant and satisfactory reunion. All felt that it was not a hypocritical bait flung out to allure the unwilling to a hearing of our gospel.

The expenses of the Convention were met by free-will offerings handed to the parties appointed.

The billets were ample for the needs of the Convention. The weather was exceptionally fine. And so, all things considered, we look back to a satisfactory gathering, one which will ever stand out in our history as marking the date when the movement and the Association became distinctive in an important sense—when it became evident that one could be of the Association and yet not represent the movement within the Association.

A POSSIBLE MISTAKE.

THE contrast in experience when the perplexity of doubt gives place to the certainty of faith in any doctrine, even that of Deism, is as that between light and darkness, and hence mistakes concerning the nature of the resultant joy are rife. This fact will explain much that is called religious joy.

In conversing once with an infidel he gave us the following experience: "I was once converted in the orthodox way, and was happy as the result; but when I was afterwards converted to infidelity I was just as happy."

Even the hunted criminal, who takes refuge from his perplexities by delivering himself up to the civil powers, finds a species of joy in the act. The harassed

business man, who at length gives up the prolonged battle and submits to bankruptcy, finds the change from perplexing doubt to certain failure delicious, for a time. In fact, we are but illustrating in all these instances a universal law of our being.

We do not discount the peace of mind Cardinal Manning told of receiving when he gave up perplexing doubt for certain faith in papal infallibility. It was exactly the same as that which, generally speaking, the Free Methodist or Mennonite tells of when converted to the "no ornament" faiths of their respective denominations.

Men and women have tasted the very same joy when, after lengthened perplexity of doubt over the matter, they have at length accepted certainty of faith in immersion in some definite form, of fasting, in wearing *blood* and *fire* garments, or in testifying to conversion or entire sanctification.

But, one asks, does this law of the human soul account for all the experiences of peace and joy testified to by Christians? We think it does. Of what use then is this joy and peace in connection with spiritual religion? We answer, it is of no use as an infallible sign of our being on the right track. In short, it is not a Scriptural test of righteous living.

True, peace and joy in their grandest forms are the result of walking in the Spirit, but they are not the proof of such walk, else any form of doctrinal error could be fully established by this test. Cardinal Manning was not more certain he was right because of this test in his case than are innumerable classes of religionists, both in Christendom and Heathendom. Indeed all who make this a test are on a par, and all are wrong in using it after this manner.

When man turns to the invisible God in penitence and resolves to please him thereafter, this same joy and peace supervenes. But how can one who obtains peace by turning from doubt to certain belief in the

church of Rome as the only true church compare his peace with that of the one who obtains peace by giving up doubt for certainty in the presence and favor of God? The latter protests that his peace is greater than that of the other. But what of that? The other is conscious of possessing real peace, and cannot but be skeptical as to that of the other being greater.

No, it won't fix up on this line. The peace which Jesus bequeathed to his followers is that which connects itself with righteousness. Therefore all other forms of this peace can be detected by this simple test.

Thus far all who have rushed against the movement represented by the EXPOSITOR, boasting of their greater peace and joy in the Holy Ghost, have gone down before the test of righteousness. And they will continue so to do. A peace and joy which are not accompanied by the righteousness which Jesus exhibited are not the same emotions of joy which Jesus possessed.

The peace which Cardinal Manning possessed sanctioned the chicanery of Rome. The joy of the Free Methodist cannot be gentle when gold and feathers are in question, but can consign to hell on such flimsy, fantastic grounds, and fattens more on anti-gold testimonies than on proofs of righteous living; and finally, all legalistic Christians, no matter how great their joyous shouts and peace-claiming testimonies, will overlook and condone unrighteousness more quickly than heresies against doctrines of dead theologians or pious customs of traditional origin—"By their fruits (of righteousness) ye shall know men."

I love that tranquility of soul in which we feel the blessing of existence, and which in itself is a prayer and a thanksgiving.—
Lonyellow.

THE RESULT OF OBSERVATION.

NO one can safely predict the manner of life he will live when once he begins fully to walk in the Spirit. What his life will really be as to its outward character he cannot know only as it is known as an experience.

However, a close observation of what does generally occur in the history of others will teach its lessons. This gospel of divine guidance has now been preached for upwards of a decade, and so there are already some *data* upon which to found approximate judgments as to the general characteristics of the spiritual life.

That the results fully meet the description of Jesus Christ, as far as the inner life of peace and joy is concerned, there is a unanimous verdict. But as to its outward expression there has been astonishment coupled with a species of disappointment.

The methods of extending this gospel in the world, thus far sanctioned by the Holy Spirit, are the very reverse of expectation. So much so, that all former ideals have been shivered to atoms, until propagandism by the spiritual and propagandism by the legalistic are as opposite in their methods as the poles.

Legalistic Christianity appeals to energy of muscle and brain and to self-denying acts for its true success, but spiritual Christianity simply lives out the Christ-life at home or abroad with restful ease, and requires others who come in contact with it to do the same. In short, the few who now form this spiritual kingdom constitute an ideal world, they are a veritable fac-simile of the whole world as it will be when all walk in the Spirit.

In place, therefore, of the Canada Holiness Association being a kind of recruiting sergeant, busying itself mainly in securing recruits to enlist into an aggressive army after the pattern of the S. A. or Y.M.C.A. movements, their message to all

PREACHING AND PRACTICE.

is: Let each and all remain in the places where divine guidance finds them, and do the will of God there, even as it is done in heaven.

Is one called, being sick—desire not to be well, as though absence of disease would render one more efficient in spreading divine guidance. But if one may be well, use it rather, simply, and only, in the sense that freedom from pain, other things being equal, is pleasanter.

Is one called, being poor—use poverty rather than riches. But if poverty may be exchanged for riches, accept the change exactly as in the other case. That is, expect to live out life after the ordinary pattern, well knowing that he who does not learn perfect contentment under present circumstance cannot learn it better under any other, and he who will not, or think she cannot, be aggressive in the highest possible degree amidst present surroundings, no matter what their complexion, cannot reach that estate by any possible change of those surroundings.

Aggressiveness in this kingdom means, to be efficient, the becoming a unit in a miniature kingdom which could expand to fill the whole world without any perceptible change on the part of the unit.

The words of Jesus fit into this description perfectly—as to the manner born. "Let your light so shine"—no high pressure work outlined. "Resist not evil"—spend no time in counter-plotting. "When they persecute you in one city, flee to another"—adapt yourselves to adverse circumstances rather than waste time and energy in striving to change them. In short, as sheep amongst wolves, be wise, but harmless. Live out the simple but all conquering life of divine guidance, and this fact of living it will accomplish more for the world's regeneration than organizations, money or prayer

He whose hour is always ready acts upon the principle that if a man seeks to be known openly, he must not do anything in secret, but he must show himself to the world (John 7:4-8). But he who recognizes that his hour is God's hour, and that that hour may not yet be fully come, can modestly wait in Christ-like patience until God shall bring him into a notoriety that he does not feel that he should seek. The two principles are directly opposite: one is show, the other is silent and secret waiting for "the divine movement" when it shall fully come: one is self-seeking, the other is divine leading; one is haste, the other is calm dignity; one is fear, the other is faith.—*E. I. D. Pepper.*

THE teaching of this short editorial from the pen of the quondam editor and proprietor of the largest *holiness* weekly is in perfect agreement with the teachings of the EXPOSITOR. It will bear the closest scrutiny in this comparison.

The contrast between self-seeking and divine leading, between fear and faith, is well brought out and emphasized.

Why then does not this writer gladly extend to us the right hand of fellowship and unmistakably give us his God speed? Simply and only because he does not practise as he preaches. In looking for God's time he insists on confining the Infinite One to his cramped views of the inspiration of the Bible and the *quasi* inspiration of *holiness* commentators. We ourselves have seen him fix his eyes on an evangelist, upon whose person was a golden ornament, and publicly express his astonishment that a preacher should dare to preach holiness and at the same time wear gold.

If he had investigated he would have learned that this evangelist had waited God's hour and was divinely led in so acting. But he also would have learned that he was required to surrender his old notions concerning the authority of Paul and Peter ere God's time was made known to him. This attitude towards God, friend Pepper has not yet taken, and hence, in vain does he look for God's hour in many

of the important crises of life. And hence it is that he fails to harmonize with some who are in harmony with God.

Divine guidance is beautiful, as a simple theory, to all who turn their attention to the subject, so long as they are not hampered by fear in their examination of it. But so soon as it dawns upon them that there may be a call upon them to adopt divine guidance, as a little child, stripped of all their *orthodox* notions—and as a consequence be anathematized by all legalists—immediately fear successfully fights faith out of their experience, and as a further consequence the utmost they can do is to write about divine guidance and help on the universal crusade against it.

THE FAITH-LIFE.

There is a difference between the way in which things spiritual and things temporal reach us. The former may come to us from God direct, but the latter, while from God, can only reach us through human ministration. It is true that the silver and the gold are the Lord's. But he hath not stored them in heaven, but entrusted them to the stewardship of man. But sometimes, yea, oftentimes, the custodians forget that it is only *trust money* that they hold, and when the only rightful Owner attempts to draw upon them to the order of one of his needy children, the payment is either delayed, or his draft is deliberately and entirely ignored. As a consequence, the one in whose favor the draft of the Lord was made, is held in sore need, even after the Lord has shown himself favorable towards them, for he will call for the service but he will not compel the steward to obey, for he takes no delight in, neither will he accept of anything but willing and ready obedience. But this failure to honor the drafts of the Lord is not in every instance the result of an unwillingness to give of one's substance; it is sometimes the result of a failure to discern clearly the voice of the Lord. To will, is present with them, but how to perform they find not. Let us illustrate. Some few years ago, a friend of ours living some hundreds of miles away, who was accustomed to giving away a certain portion of her income weekly, was taken sick, and being confined to the house for several weeks found no opportunity for its disposal, so that the amount in hand was twelve dollars. The dispensing of the sum in hand became a matter of consideration with her. So she began to enquire of the Lord as to how and where

she should bestow this money. Every time she thus inquired of the Lord (as she afterward wrote us), the Lord brought us up before her mind. But she did not accept the Lord's leading though it was so clearly given, but continued to ask for guidance with the same showing from the Lord for several weeks. Finally, she as a subscriber received a copy of our magazine, and noticing in it an appeal for help, she felt clearly led to send us the money. During all the time her obedience was waiting to be fulfilled, we were suffering, not because we were lacking in faith, nor because the Lord had not moved in our behalf, but because there was not a ready performance of that which he had so plainly called for. If one member of the Christ-body be disobedient, even ignorantly disobedient, it brings suffering even upon the obedient members of the "One Body."—*Words of Faith.*

THERE is a very nice point in Christian experience indicated in this editorial, to which we wish to call attention. But in calling attention to it we by no means wish to divert the aim of the editorial, which is to call attention to the fact that Christians should not require the Lord to speak many times to them concerning any one line of conduct—they should learn to know readily the voice of the Lord and obey promptly. What we call attention to is the statement on the part of the editor that he suffered because of the tardy action of the other. His words are "During all the time her obedience was waiting to be fulfilled, *we were suffering*, not because we were lacking in faith, nor because the Lord had not moved in our behalf, but because there was not a ready performance of that which he had so plainly called for."

In this the editor implies that his suffering was directly connected with the *culpable* delay of the other. Certainly this seems to be so. But the question—the delicate question—is as to the nature of this connection.

If one is struck by lightning the cause and effect are easily traced. But the Christian goes past the electric fluid and connects his suffering, if the stroke is not fatal, immediately with God. Does the editor, or reader, assume any difference

between cause and effect in the one case and not in the other? If so we join issue at once with them.

The suffering of Jesus on the cross can be traced directly to the hand of man, and yet he, Jesus, spoke the literal truth when he accepted it as directly from God; so in this case the suffering came direct from God, and neither party has the right to pronounce wrong in any direction, unless distinctly taught of the Spirit concerning such pronouncement.

For example, how does the editor know but that his suffering, like that of Jesus, was not only for the party immediately connected with it but also for many another? If so, then he was distinctly filling up that which was behind of the sufferings of Christ for the whole body of believers, and hence this suffering becomes his crown of rejoicing—something to glory over.

We know by experience of the temptation to bring to the fore our personal apparent needs as an argument to the spiritual for drawing out their grudgingly given supplies. But we also know of complete, conscious victory over this insidious temptation.

What if our fore-runner had failed here, and had tried to awaken compassion on the part of the charitable? Would not his example be sadly marred?

No, our suffering is as independent of the hand of man as was that of Christ. Legions of angels are at our command to prevent that suffering as certainly as with him, else the "lo, I am with you always" is not worth the paper on which it is printed.

We share his sufferings, we drink with him the Father's cup, but the apparent human agency is, or may be, as completely obliterated in the one case as the other—"As he is so are we in this world."

"IF CHRIST CAME TO CHICAGO?"

WE make, in this article, a few remarks on the latest production from W. T. Stead's pen. We do not make them under the usual heading of Book Review, for the reason that they are not to be after such pattern.

That the book is a very readable one is to be expected by all who have read his spicy, original articles in the *Review of Reviews*. And that it will make a profound impression on the whole United States and Chicago in particular goes without saying.

The whole argument of the author can be stated in few words. His postulates or premises are, that Christ gave up his whole time to benefit the bodies of men. Whatever would be of service in securing morality and the bodily comfort of the individual or the masses he sought out and eagerly performed up to the full measure of his ability. He not only did what he could in healing the diseases of men, but enthusiastically attended to the comforts of home, village and city life and had his eye upon the government of the church and the municipalities of the towns and cities, yea, of the whole country wherein he sojourned. He set the example of all this; and called on the world to follow in his footsteps.

This being admitted, then it follows as a matter of course that all who try to imitate him must carry out this identical programme or be judged guilty should Christ come to Chicago.

Hence, it is implied that because Christ posed as a philanthropist—a sanitary reformer—his efforts in that direction cost him his life at the hands of his unprogressive countrymen.

The above epitome may not contain all the views of Mr. T. Stead concerning the life and death of Christ, but it

does epitomize the subject matter of the book.

But are the premises true to facts? We-unhesitatingly say, no. Let anyone re-read his Testament for this purpose and he will find in it very little indeed of the reformer in such directions as described in this book. Almost the only part of Christ's history which will harmonize with such teaching is that which refers to his miracles of healing.

But concerning this the information is by no means so full as Mr. Stead and others imagine. For, even granted that no inaccuracies have crept into the text, when one reviews the whole this inevitable conclusion will, must, be arrived at, viz., that if the popular idea of Christ's power in this direction be fully admitted, censure and not praise should be awarded him seeing he did not do all he could for suffering humanity. He raised but two persons from the dead, and yet hundreds were dying around him. He evidently cured but few of the many lepers in Judea; he simply healed those who came to him and made no such efforts, as Mr. Stead suggests, to go to the suffering. Nay, in one instance it is related of him that when in the midst of a multitude of impotent folk, halt, maimed and blind, he only healed one of them, and left the rest to suffer on. Indeed, if we compare notes it will likely be found that the amount of bodily suffering alleviated by the faith cure or Christian science movement has equalled or surpassed that connected with the miracles of Christ, and in the same space of time, to say nothing, of the race of physicians.

Where is the incident which tells of Christ even suggesting the founding of a gymnasium, a public park or union of forces in looking after the poor? As to the poor he simply congratulated them on their more ready access to his gospel than the rich, and declared that their pre-

sence need not interfere with seeming costly waste, seeing they would always be in abundance to exercise our charity upon them.

Why do we write this? Is it to diminish aught of the grandeur of the life of the world's Redeemer? By no means. We thus write to rescue that life from that which must sink it far below what it really was.

It was not as a sanitary reformer that he awakened persecution and secured the martyr's crown. The head and front of his offence was that he claimed to live a righteous life, without a flaw, made good his claim, and then taught it as the duty and privilege of all.

If, like Mr. Stead, he had simply and only posed as one trying to so live he could have made money out of his arraignment of the Scribes and Pharisees of his day, just as popularity, power and money can be secured to-day by such means. True he would have been subject to bursts of popular fury, and there would have been an occasional chance of a nick-name or something harder, but he would not have arrayed against himself the deadly, unquenchable hatred of all classes, good, bad and indifferent.

It is true that as men become Christs, all and more than Mr. Stead idealizes in his final Utopian picture will be the necessary outcome, but it never can become a reality as the result of getting no further than trying to be like Christ. Christianity after this pattern did overthrow all opposing forces in the Roman world, but the result was scarcely superior to the civilization of Pagan Greece or Rome; and a like disappointment awaits all who imitate.

And yet we by no means underrate Mr. Stead's labors in Chicago. We believe they will be a passing benefit. Nor do we think that the fact that he reaps a golden reward from the sale of

his book will materially affect such beneficial result. His work is good.

A GLIMMER OF PENTECOST.

Has he light? He must bear witness to the light, and always outrun that sympathy which gives him such keen satisfaction, by his fidelity to new revelations of the incessant soul. He must hate father and mother, wife and child. Has he all that the world loves and admires and covets? He must cast behind him their admiration and afflict them by faithfulness to his truth, and become a by-word and a hissing — *Essay on Compensation, by R. W. Emerson.*

SOME might say that this is Pentecostal truth. But whilst we fully endorse it as teaching in perfect harmony with that of Jesus, still is it lacking the practical qualities of the truths uttered by him who spoke as never man before him spake.

The chief advantage of all such writings, in which is recognized the grandeur of the teachings of Jesus without discovering the secret of their production, is in the fact that the results of divine guidance are such as to capture the admiration of imperial, independent thought in all who turn their attention to them.

What if it be true that the great majority of such writers and admirers will take the part of the rabble, either as mob kings or as cynical onlookers, when Jesus is crucified! All the same they help, although indirectly, to the ultimate triumph of his kingdom in the earth.

TO KNOW THAT A MATTER IS DOUBTFUL IS POSITIVE KNOWLEDGE.

THIS heading scarcely needs expansion so self evident a truth is it, and yet mistakes concerning it are constantly being made.

In some of the recent writings in the EXPOSITOR the effort has been confined to making clear the fact that there was no certain knowledge in some directions.

Considerable outcry has been made against these writings, on the assertion that we were unsettling everything and giving nothing positive in return. But our reply is, that to learn that these dogmas do not rest on a solid foundation, are the veriest of traditions, is valuable, positive knowledge.

Who but a lover of lies does not desire to know with certainty concerning the truthfulness of any dogma which he has accepted from others for truth? No such outcry comes from truth lovers. Those who thus act cannot hear the voice of God, for they only that love the truth hear his voice.

SENSIBLE.

One of our ministers, who is in sympathy with the theory of the infallible guidance of the Spirit in all things, has written to us, advocating the calling of a Holiness Convention, to settle the differences which exists among Methodists on holiness and the work of the Holy Spirit. We believe that, with a few exceptions, the teaching of our ministers on these subjects is Scriptural and Methodistic. Those who have some theological hobby are in danger of unduly magnifying differences, in order to make an apparent need for the light of their candle. Conventions at which religious hobbyists shall air their notions would be more likely to promote dissension than unity. The prayerful study of the Holy Scriptures is a better way of obtaining right views of religious truth than public discussion. — *The Christian Guardian.*

WE thoroughly sympathize with this deliverance. There have been ventilated in the columns of the *Guardian* several different and clashing theories of holiness. To settle by a majority of votes, at some formal gathering, which has the largest following, would only result in a statistical curiosity. It would not dampen the ardor of any of the enthusiastic teachers of these several isms.

Take that variety which is just now coming to the front and threatening to capture the situation in the near future, viz., that which emphasizes the *baptism of fire* and crowds the old Methodistic nomenclature concerning sanctification and

cleansing into a corner, and what effect would the adverse vote of a Holiness Convention have on its zealous apostles? Absolutely nothing as far as the laying aside of their fresh nomenclature is concerned, nay, it would rather give increased intensity to their future propagandism. This nomenclature, like cleansing, like sanctification and perfection, must have its day, and fully capture the front benches in legalistic Christianity; conventions, editorials and protests from conservative holiness teachers to the contrary notwithstanding.

If the communication to the *Guardian* and this reply have reference to the distinct, and diverse from all other, teaching of the EXPOSITOR, even then we endorse its sentiments, as far as its opposition to the proposed holiness convention is concerned.

Fancy a convention to regulate the teaching of Jesus Christ concerning divine guidance, or any of his representatives!

PRIVACY.

"In secret have I said nothing."—*Jesus*.

THE full import of this sentiment is beginning to dawn on many in our Association.

All the acts of Christ's representatives are, like his, common property, and liable any moment to serve humanity after a public sort. That which is spoken around the tea table may at any time confront the speaker in public, and that which is done in the home circle, and apparently for them alone, may suddenly widen into unlimited application. In short, no one who enters this kingdom reserves the right of privacy in any matter.

Some lessons have been lately taught us in the Toronto meetings concerning this matter—lessons which have, no doubt, startled some because of the fact that they set at naught all preconceived notions con-

cerning that sacred enclosure, the home circle.

It was, no doubt, a shock to the original twelve disciples of Jesus, that their private chit-chat about who should be the greatest must be taken up and made public, and that for all time to come—that a remark about the costly waste of the spikenard ointment must reach the ears of the multitudes—or that Martha's pernicious house-keeping should be ventilated the world over. But this was all in harmony with the practice and teaching of Jesus; and moreover, this history will repeat itself during all time.

He or she who does anything in secret cannot be of this kingdom. That is, all we do is done unto God, is his property, and therefore he has undoubted right to call for publicity with respect to the least of our life actions. He who would restrict the work of the Spirit, in the slightest degree in this direction, must, of necessity, be out of harmony with him.

Divine guidance must, and will, run its ploughshare through all social customs, through all petty subterfuges in home life, through all conceits concerning child-training and house-keeping, through all business transactions however petty, and throw them up to the light of the sun and the healthful influence of every passing breeze, in order that that which is noxious may be eliminated and that which is good may remain.

We have the right to retire into privacy against the prying, curiosity-loving, eyes of men, but may not so act towards our kind and loving Heavenly Father. He who walks in the Spirit is absolutely protected against prurient curiosity and meddlesome impertinence on the part of others, but cannot fail of publicity in any and every direction when it is for our or another's good; and so he submits cheerfully and absolutely to the divine censorship, not excepting the most secret thoughts

of the heart. But in so doing he finds absolute privacy or universal publicity when either is best for all concerned.

AS THE STANDPOINT CHANGES.

IT makes a wonderful difference in pronouncing on the actions of one who illustrates divine guidance as to the standpoint whence observations are made.

From the standpoint of the spiritual all such actions, not only harmonize with the laws of God, but they are in harmony with perfect freedom of action on the part of others. But from the standpoint of the legalistic they often, not only smack of Rome, but at times even seem to distance papal infallibility in their assumptions of authority and despotic sway.

Thus it was with our Master, for he demanded absolute surrender to himself from all, and yet he left his true followers in the hands of the Spirit, without prejudice, to be led and guided by him as if he, Jesus, had never laid down a law for their guidance in any direction. But to all legalists he then, as now, thundered forth the laws of God in their minutest forms, backed by threatenings lurid as the flames of hell. Hence to his followers, his imitators, he beamed as the brightness of the Israelitish cloud, but to all others he frowned, and that frown seemed to them like the blackness and terrors of the cloud which divided the Egyptians from the Israelitish host.

As he was so are we in this respect also. They who are spiritual see no usurping of authority in the spiritual. Each one is really and truly isolated from, and independent of, the others, and so there is perfect freedom and liberty on every hand. But to all others the spiritual are as the voice of God from Sinai, whilst no assurances on our part can allay those fears.

Often and again has the epithet "Pope" been hurled at us by members of the Association so soon as they became in the least critical or antagonistic towards the movement which the EXPOSITOR represents. So constantly has this term been used by those who at any time were workers in the Association and then turned critical, that we should have been surprised at its absence in the present crisis. Certainly, we do appear to play pope to all such, for we demand with more than the air of a Hildebrand their acceptance of our rating of their spirituality as true to facts, and forthwith proceed to shut up the kingdom of heaven against them till they acknowledge our judgment of them to be in harmony with the mind of God. Moreover, we would at once proceed to weed out of this movement all the professedly spiritual who would attempt to soften down or annul this, our *papal bull*. How is that for a reproduction of the vatican thunders? Does it not sound sacrilegious and even absurd?

And yet it is simply announcing truths as familiar to all the spiritual as the fact that two and two make four is a familiar, infallible fact to all mathematicians.

There is really no authority assumed in such truthful utterance; the latest addition to this movement could as truthfully and as authoritatively use the same expressions as ourself, and would do so, if needful, without hesitation. They all, without one single exception, amen these, our utterances, not because we enforce them, but because they know independently of us that they are true.

That these facts are utterly beyond the comprehension of some who profess to illustrate divine guidance, is simply and only proof to the spiritual that, in spite of their testimony, they are ignorant of the ABC's of the language of this kingdom of righteousness, peace and joy in the Holy Ghost.

ARE THE TEACHINGS OF THE APOSTLES AUTHORITY?

BY E. C. C.

This is a question which in these days is being answered in the negative, not only by infidels, but by many who call themselves children of God, and who profess to believe in the infallibility of the Holy Spirit, and claim to be guided by him. But this claim we must dispute; for admitting that the writers of the Gospels have recorded the words of Jesus, and told the truth concerning him, we cannot, without impugning the veracity of the Holy Spirit and making God a liar, deny their inspiration. For Jesus not only said to the eleven chosen ones, "He (the Spirit) shall bring to your remembrance all that I said unto you," but "He shall teach you all things," "He shall guide you into all the truth, and he shall declare unto you the things that are to come," and, "He that taketh of mine and shall declare it unto you." Now, if these are the words of Jesus, we must believe that the apostles were taught by the Holy Spirit and guided by him into all the truth even concerning things to come. To deny this in the face of these statements of Christ is to deny the truthfulness of our Lord, and destroy the foundation of our faith. It ill becomes those who can only boast of power, without being able to prove they possess it, to question the apostles' power and deny the inspiration of the teachings to which God has put his great Amen.

Now, admitting what is self evident, that the apostles were fallible beings, who were not only liable to, but *did*, make some mistakes in their lives, should not lead us to the conclusion that their teaching was necessarily fallible. Although every act of their lives (Peter's dissimulation, Paul's dispute with Barnabas, etc.) was not inspired by the Spirit of God, their teaching (except in the few cases of "permission") was by the direct inspiration of the Holy Spirit, and by the "commandment" of God. We may name five reasons, among many that might be given for believing this: They were (1) chosen, (2) qualified, (3) commissioned, (4) commanded, (5) empowered, by Christ himself to preach and teach in his name; and surely none will dispute his inspiration. * * * * *

Now while we may be taught by the Spirit as surely as the apostles were, and inspired by him in every act of our lives, he will not teach us to go "beyond the things that are written," or inspire us to doubt their (the apostles') authority and contradict their teaching, for "a kingdom divided against itself cannot stand." The fact of the existence of the Church itself, which is "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone," proves their inspiration and authority to have been from God and not from themselves, even if we refuse to admit as evidence the record of the mighty deeds, wonders

and signs by which God is said to have witnessed to them. And since without these signs the fact of the resurrection of Christ and the descent of the Holy Spirit and his presence in the believer could never have been proven, we must either admit them or question our salvation. Therefore we conclude that their teaching (with the exceptions noted) was as truly inspired by God as the words of Jesus, who said: "My teaching is not mine, but his that sent me." For he also said to the apostles, "Whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." (All references taken from Revised Version.)—*Canadian Baptist*.

THIS is the first article on this subject we have seen since the EXPOSITOR directed special attention to it, and we presume it will by no means be the last.

We have not reprinted the numerous Scripture references which appear under the five headings mentioned at the close of the second paragraph, seeing we take no issue with the writer at this point. We admit without reserve that the writers of the New Testament were *chosen, qualified, commissioned, commanded* and *empowered* by Christ himself to preach and teach in his name; and, moreover, we do not question Christ's inspiration. This being the case, it cannot weaken the rest of the article to leave out the above mentioned Scriptural proofs, simply to economize space.

But it will be noticed that the important fact that all these qualities are the common heritage of Christ and all his successful imitators is repudiated without a particle of proof adduced.

Now, this is the real point which we have raised. What Jesus claimed and what he accredited his immediate followers with, we maintain he accredited all his followers with, and we demand the proofs from all who attempt to controvert our position.

This writer, following the ordinary path, assumes, without even a show of argument, that whatever Jesus spoke to the

twelve apostles or to the seventy evangelists or to all Christians concerning authority to teach ultimate truth was necessarily confined to the writers of the New Testament Scriptures.

But this is begging the whole question, as any one must admit who will impartially judge. We declare that there is not a particle of proof that Jesus or the Father authorized a select few to write authoritatively for others in this, the Spirit's, dispensation. We make our declaration after exhaustive study of all the writings extant which have a possible bearing on the subject. This writer, and all others of like belief, meet us by affirming that what Christ spoke as descriptive of all his followers, he, Jesus, meant were descriptive only of the authors of the New Testament Scriptures. But he neither does, nor can, bring forward an utterance of Jesus or any of his first disciples to establish or make probable his assertion.

We maintain that the whole ponderous structure of authoritative inspiration is built on human assumption, and this writer, as will all others after him, indirectly corroborate our statement.

And further, the weakness of the arguments at hand for those who will continue to dogmatize about authoritative inspiration will be evinced by calling names, and by adopting other forms of persecution, just as arguments against papal infallibility are met and answered in the church of Rome.

THE VITAL CONNECTION.

Archdeacon Farrar says: "He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender fatherhood; of the deep, peaceful sense of the infinite One ever near, a refuge and a strength."

"GOD IN EVERYTHING"—that should be our motto. By this course of connect-

ing God with everything, our whole life will be full of sunshine, buoyancy and strength. There are too many who fail to make this connection in their thought and faith. We do not mean that God is the author of everything, directly—but all things that happen to us are with his permission. And though the wrath of evil men may be put forth for our overthrow, he causes this wrath of man to praise him, and whatever occurs, the promise holds good: "All things work together for good to them that love God." What is needed is for us to appropriate the promise, and take all the comfort that it brings, to sweeten our life, and to uphold us in the great conflict with adverse powers.—*Guide to Holiness.*

IS CHRISTIANITY A VANEER?

WE ask this question seriously.

We have an opinion that possibly the religion of Jesus is not accepted at its "par" value, but according to a fictitious and discounted value.

Jesus himself must have been the best judge as to what his religion could and should do for man. He certainly knew whether it would re-create or only "vaneer." He must have known whether it would produce the real metal or only a counterfeit coating. He knew whether it was to produce only a flimsy "vaneer" covering to hide the "sin" and "deformity" of the human heart and life, or whether it was to convert. He knew whether a Christian meant to be "all wool, 36 inches to the yard" or only a "shoddy" mixture of grace and sin.

We strongly incline to the opinion that when Jesus discovered his religion, he discovered it to be not lacking. He knew it would do for others what it could and did for him. As it enabled him to resist evil to the death, so he knew that the religion that he was establishing on the earth would do for others what it did for him.

As it enabled him after being spat upon, crowned with thorns and crucified to say, "Father, forgive them, they know not what they do," so he knew that in precisely similar circumstances it would do just as much for us.

The religion of Jesus is no mere covering—no vaneer. It is just as real as its author—as real as God. In it there is neither speck nor flaw.

Now, why is it that the Christianity of to-day is the mottled production that it is? We answer, because it does not represent Christ. What purports to be the religion of Jesus, is not the religion of Jesus; at least much of it is not. And much that is characterized as pagan and heathen and skeptical and atheistic, is in reality Christian.

"He hath a devil," the professed followers of God said of Jesus. He is skeptical and atheistic is said of many a true follower of Jesus, with as little truth.

Christianity is righteousness. Righteousness consists in right doing, right believing, right thinking. No man can act right, believe right, or think right without God. Jesus knew this. Therefore when he went away from this earth he stated God would "teach" and "guide" us how to act, believe and think.

How many of the professed followers of Jesus, who take his name upon them and undertake to represent him properly and not to misrepresent him on the earth, act right, believe right, think right?

Why all this unrest about the "strange things" that are creeping into the Canada Holiness Association?

Whosoever calleth upon the name of the Lord shall be saved. They call but are not saved from unrest. We charge all such with being vaneered Christians. We have perfect rest of soul about every flutterer about this movement. We have not had a particle of unrest about any of those. We are absolutely indifferent as to whether

they get their wings singed once or "seventy times seven." All that we are careful about is that we ourselves properly represent Christ on the earth—have the righteousness that he had—have the peace that he had—have the joy that he had. And we are morally persuaded that we cannot have the peace and the joy in the Holy Ghost without the righteousness. Many imagine they have the "peace and joy" that comes from the walk in the Spirit, but for righteousness they substitute the righteousness of Christ. He was righteous. They are not. They cannot be. So they content themselves with pleading Christ's righteousness. He did right. They cannot. He did the will of God. They cannot. He did always the things that pleased his Father. They cannot do the things that please their Father. So they come smilingly up to God, in prayer or otherwise, with their substitutionary theories of the atonement and what not, and ask God for Christ's sake to forgive their wrong-doing, to blot out their sins. "When we would do good, evil is ever present with us." Out with such vaneering. Such a representation of himself Jesus would spew out of his mouth if on earth again.

What is meant by these good people is that though God and evil are both ever present with them, that evil is stronger than God, and that they are overcome of evil though God is present. What arrant nonsense. Men are bad because they either want to be bad, or are afraid of the consequences of being good. With the great mass of poor struggling Christians the latter is the case. They in a half-hearted way try to persuade themselves that they want to do right, but when they come to face some family, social, business or church problem, they become fearful. They excuse themselves. This or that one who is out and out, says, believes, or does strange things. We might have to believe

that Christ was not divine, that Paul did not properly represent Christ, that the Scriptures were defective, and we could not believe these things, you know.

What a swindle vaneered Christianity. What multitudes are content with vaneering. But the vaneering in many quarters is giving away. It has already commenced to crack and blister. The naked deformity beneath is being revealed. The thinness of the vaneering is being exposed. In many cases it only amounts to a mere polish used for adornment. How many are at heart what they are outwardly? Out of the abundance of how many hearts does the mouth speak? Is the hesitancy and diffidence manifested in the matter of "testimony giving" born of the *little* or the *much* vaneering? Or is the diffidence born of the Spirit? If the latter it is just as effective as speech, and will work out a far more exceeding and eternal weight of glory.

H. DICKENSON.

EXTRACTS FROM ROBT. ELSMERE.

IN the stillness of the night there rose up weirdly before him a whole new mental picture—effacing, pushing out, innumerable older images of thought. It was the image of a purely human Christ."

"I am perfectly conscious that my own mental experience of the last two years has made it necessary to re-examine some of the intellectual foundations of faith. But as to the faith itself, that is its own witness. It does not depend after all upon anything *external*, but upon the loving voice of the eternal in the soul of man."

"The theologian (of to-day) sees no obstacle to accepting an arbitrary list of documents with all the strange stuff that they contain and declaring them to be sound historical material. Or he has to make believe that the reasoning processes exhibited in the speeches of the Acts, in

certain passages of St. Paul's Epistles, or in the Old Testament quotations in the gospels, have a validity for the mind of the 19th century, when in truth they are the imperfect half-childish products of the mind of the first century."

"In beginning to deal with the Christian story, I look for the dominant ideas, the intellectual pre-conceptions and pre-occupations existing when the period begins. I find present in the age that saw the birth of Christianity a universal pre-conception in favor of miracles. The witness of the time is not true nor in the strict sense false. It is merely incompetent, half-trained, unscientific, but all through perfectly natural. The wonder would have been to have had a life of Christ without miracles. The air teems with them. The earth is full of Messiahs. Even a Vespasian works miracles. The resurrection is partly invented, partly imagined, partly ideally true—in any case wholly intelligible and natural, as a product of the age, when once you have the key of that age. The doctrine of the Divinity of Christ will have found its place in a sound historical scheme."

H. DICKENSON.

GROWTH IN KNOWLEDGE.

ALL the confusion in modern Christianity is caused by the knowledge carried ignorantly into the kingdom of God. Men obtain certain knowledge about what Christianity is, then are converted, and instead of selling all that they have of this knowledge obtained before conversion, they import it, or in other words, smuggle it into the kingdom of God.

If Jesus' statement that after he went away God would "guide" and "teach" men be true, then men should come into the kingdom of God to be taught. Further, they should come into this kingdom just

as ready to unlearn old knowledge or opinions as to learn new.

It is the opinions imported into the kingdom that cause all the "babel" and confusion. Knowledge obtained before entering God's kingdom or before conversion, is a dangerous thing. Opinions as to what are the doctrines of Christianity, which have been formed previous to conversion, are of no earthly use inside the kingdom, and had better be left outside the gates with the filthy rags of our own righteousness.

But after becoming little children, and after being converted, it is a perfectly safe thing to let God teach us all our opinions. All opinions formed after entering the kingdom tend to life. All opinions formed before entering God's kingdom on the earth tend to death.

The great trouble in Christendom to-day is that everybody knows just what everybody else should believe—just what everybody else's opinions should be. This ought not so to be. Knowledge obtained from the Holy Ghost is the only safe knowledge to have. And this knowledge can only be obtained by putting ourselves intelligently under his tuition. It must first be decided positively whether he can teach, as Jesus said, and then we "consecrate" ourselves—lay our all upon the altar, opinions or old knowledge included, and strike the attitude of "waiting for the fire," whatever that is. We borrow phraseology from old hymnology as being more easily understood possibly. Of course an old opinion must go before a new one can come, just as the old went in conversion and the new came. The old and the new self could not both exist in the individual at the same time. The principle of natural philosophy that no two bodies can occupy the same space at the same time applies here. And the religion of Jesus is natural as well as supernatural. We must forsake the one opinion and cleave to the other. The old opinions require recreation.

And there need be no mysticism about it either. To many Christians this is a very necessary step in growth in knowledge. Oh, yes, there is no doubt but that the devil will cry danger! at this stage.

And there are many only too glad to listen to the voice of the stranger. Notwithstanding that "my sheep hear my voice," notwithstanding the infallibility and omnipotence of the teacher, there are those that will stand shivering on the brink, fearful to enter into this domain. We don't know what we might be taught! We don't know what strange notions might be inculcated! As though the God of all the universe could err in his teaching. As though any risk was run, as to our knowing too much or too little. As though he would suffer any evil teaching to befall us. Or as though he needed an old book to steady him in his teaching to keep us in the straight line of righteousness in this matter.

H. DICKENSON.

PARLIAMENT OF RELIGIONS.

THE *Review of Reviews* for March contains the story of this gathering.

The chief religions of the world were represented there.

Mr. Stead, the writer of the story, waxed enthusiastic over the prospective results.

Already a tendency to canonize what took place exists. The "book of the Acts of the Parliament" has been written. It appears to us to be too bad that the great seal was put upon the books of the New Testament and the curse for adding thereto pronounced, else could the "Acts of the Parliament" have been included in the volume of the Book.

Seriously, however, the parliament had its lessons. "Growth in knowledge" about each other's religions doubtless took place. It is uttering the veriest commonplace to say that the "fittest will survive."

We think the chief value of the gathering consisted in the representations of each religion being made by its own votaries. We are not prepared to accept everything presented as true. The representatives themselves may not have been good representatives of the religion they professed. Still, generally speaking, we think a fair representation was made of the chief religions of earth. And we are struck with the marvellous similarity there is in these religions.

When what has hitherto been considered as a "fire worshipper" says that they don't worship fire—they only reverence it, we note the distinction. They doubtless worship God. When a so-called Hindoo idolater repudiates the idea of the wood or stone being a god in any sense, but that it is rather a symbol of the "All pervading," used for purposes of concentration, we are reminded, by this, of the use many Protestant Christians put their Bibles to. These Protestant Christians are quite ready with their denunciations at Hindoos obscuring God with their idols, but they have yet to discover that the Bible can be put to the very same use, and is.

When we have it on the authority of a high caste Brahmin that their Scriptures teach that "men are divinities on earth," we confess we are amazed. And when he claims that their Vedas or Scriptures are "the accumulated treasury of spiritual law discovered by different persons at different times," we are struck with the common sense of the utterance.

We wonder what some of our theological legalists think of this same high caste Brahmin's claim that the Hindoo religion does not consist in "believing" but in "being and becoming." This certainly sounds very like an utterance of Christ. And when he goes on and says "reaching God, seeing God, becoming perfect, even as the Father in Heaven is perfect, constitutes the religion of the Hindoo," we con-

less to a "fellow feeling" with this Brahmin that casts into the shade our feelings for the Christating, Bible distributing representative of Christ. We respect the fire eating Parsee as much as the Bible eating, carnivorous Christians. Both are equally sincere.

When he says, the Lord has declared to the Hindoo in his incarnation as Krishna, "I am in every religion, as the thread through the string of pearls, and wherever extraordinary holiness and extraordinary power to raise and purify humanity exists, know ye that I am there," we have no hesitation in saying that he puts the Christian bigot to shame. Think of an orthodox Christian of the present day amending this heathen's prayer, "May he who is the Brahma of the Hindoos, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, and the Father in Heaven of the Christians, give you strength."

It was of such an utterance that Jesus said when on the earth, "I have not seen so great faith, no, not in Israel."

methinks were he here now he might well say, "I have not seen so great breadth, no not in Christendom," as is manifested in this "poor benighted heathen's" prayer.

We commend to the multifarious Christian Endeavor Societies springing up in this generation the following extract from Buddhistic "Endeavor": Right understanding, right resolutions, right speech, right acts, right way of earning a livelihood, right efforts, right meditation, right state of mind are included in Buddhism.

The following Buddhistic parallel to the sermon on the mount was offered by one of the Buddhistic votaries at the congress, extracted, as he stated, from Buddhist books, "Hatred does not cease by hatred at any time. Hatred ceases by love. This is an ancient law. Let one overcome anger by love. Let him overcome evil by good. Let him overcome the greedy by liberality. Let the liar be overcome by

truth. The real treasure is that laid up through charity and piety, temperance and self control, the treasure thus hid is secured and passes not away."

Confucianism also offered as extracts from their works the following, savoring of Christian teaching: "Do not unto others whatsoever ye would not that others should do unto you." "A universal love of man kind, without distinction of persons, gives more to him to whom less is due, and less to him to whom more is due."

But these are possibly plagiarisms from the Christian religion, so we heard a minister who attended the congress declare. Before making so serious a declaration, we would feel ourself under moral obligation to exhaustively study the Hindoo and Chinese literature.

And it would not surprise us much to find that copious plagiarisms were made by New Testament writers without having the Christianity to credit the extracts where they properly belonged.

We believe that mighty strides have been made in Christianity by nations that existed thousands of years before Christ. We further believe that there has been no one to equal Christ in doing the will of the Father, and that no one either in so-called heathen or christian lands will ever succeed in surpassing him: this.

A representative of the Japanese religion says: "It has no written moral code, no system of abstract doctrine because the laws of God are engrafted upon the heart. This indwelling is the living law governing the moral nature." The multitudinous sects of Christendom, with their as multifarious systems of doctrine, can take cognizance here and see whether or not the Japs have been "with Jesus," in this matter at least.

The utterance of another Japanese has a decidedly Christian ring about it. It may also have been plagiarized. He says: "Now and here my earnest wish is this,


that the time should soon come when all nations on the earth will join their armies and navies, with one accord guarding the earth as a whole, and thus prevent preposterous wars with one another. They should also establish a supreme court in order to decide the case when a difference arises between them." Mr. Stead sarcastically suggests that this Jap. be sent as an ambassador to the Kaiser of Germany or the Czar of Russia.

One heathen religion, the Mahomedan, placed its ban on the congress. Also one Christian, the Anglican, the Archbishop of Canterbury declaring that Christianity would be degraded by contact with Heathendom.

One lesson learned from this congress is how unsafe it is to catch up a bundle of ideas and proclaim that this bundle of ideas truly represents any religion. We doubt not but that much that was real Christianity was represented by the so-called heathen at this congress, while much of the representation of so-called Christianity was barbaric and heathenish.

H. DICKENSON.

OPINIONS.

 WHEN people join churches they are supposed to do so with a fully developed and matured set of opinions.

Jesus' idea about entering the kingdom was entirely different. Pointing to the little children, he said, "of such is the kingdom of heaven." He meant we should have the opinions of the child. And what constitute a child's opinions? Instinctively it loves its mother. We can imitate the child and love God. The child's ideas about much of the ecclesiasticism and the "ologies" of the day is very immature. And yet it can enter the kingdom—of such is the kingdom.

Did Jesus intend to teach that in everything else but in opinions we were to be like the child? If he had he would have said so. The child can know little about the

divinity of Christ, the atonement theories the inspiration of the Bible, whether Paul fully represented Christ, and a lot of these other questions that are agitating the minds of those who have come within the range of Canada Holiness Association teaching.

We can imagine Jesus telling the "littlet children" 't continue loving their mothers, to be obedient to their mothers, to do wha they told them. We can't imagine Christ telling the children to do just the things that their mothers would do. And yet this is just what the church tells its children to do. Do just what Christ did—pray the words that he taught—say and read the words that he said. Instead of urging its members to love God with all their heart, soul, mind and strength, and to be obedient to God—to do just what he says to the individual—to be in short, "divinely guided," the church spends most of her time manufacturing legalists. Jesus said, be under law to the Spirit. The church says obey the laws that Jesus laid down before the time that he spoke of when the Holy Ghost was to teach all things and guide into all truth.

We believe the name Christian to be a mere nickname. The popular idea about being a Christian is to act, speak, think, do just as Christ did. If this had to do with the manner in which he acted, spoke, thought, and did, this would be all right. Jesus was led of the Spirit to do the things he did, to speak the words that he spake, to act and think as he did; and he did always the things that pleased his Father. We may do the same, but it must be in the identical way in which he did, viz., by walking in the Spirit. In the sense of doing the things that Jesus did we are not to be Christians. In the method of doing the things that he did we are to be Christians. To come into the kingdom of God with a stereotyped set of opinions is not Jesus' way of comin' into that kingdom. And yet nearly th whole church considers we must accept the scriptural

opinions of our fathers and brethren. How can the Holy Ghost teach us proper opinions if we, on being converted, must adopt, under risk of excommunication, a rigid set of rules regarding holy living, church government, etc.? Where the Spirit of the Lord is there is liberty. Not only have we liberty, but the Spirit has liberty to mould our opinions or to refrain from moulding them. Oh! Everybody knows some things that the Spirit must do. The Spirit cannot lead contrary to Scripture, which always means cannot lead contrary to our opinions of Scripture. If nine-tenths of the opinions which exist in the church were bundled out, then the Holy Ghost would get a chance to form healthy opinions. People don't know that it is the business of the Holy Ghost to manufacture opinions. They think opinions must be hereditary and inherited. Not so. Inherited opinions ar the cause of all the bigotry in the world. If the Holy Ghost teaches one an opinion and some one else the very reverse, the one who teaches these two contrary opinions can maintain unity even when there is diversity in opinion.

But most people think they know what opinions the Holy Ghost should give. On such a question as the divinity of Christ they maintain he cannot possibly give two opinions. And to prove this, they will quote Scripture, of course, it being always understood that their interpretation of Scripture is to be accepted. We frequently wonder when that time will come when all shall know the Lord, from least to greatest, when all shall get their opinions direct from God without hereditary taint. It is evident, therefore, that only those are Christians, or fully represent Christ, who are taught of God as he was taught of God. All others misrepresent Christ and are consequently not Christians. Because Jesus plucked ears of corn on the Sabbath day it does not follow that you and I should go and do likewise. Because Jesus taught his disciples a form of prayer before Pentecost,

it does not follow that we should continue to use this form of prayer. Because Jesus said that fasting and feet washing had to be done by his disciples, it does not follow that we should be imitators of him in these things.

If so, where would the liberty of the Spirit to teach us "all things" come in. It cannot be that Jesus meant that the Spirit must teach the identical things that he taught, else would there have been no need for a teacher. And in his utterances about the new birth, the new creation, entering the kingdom, being converted, etc., he certainly meant revolution in opinions. It was impossible for Nicodemus to bring into the kingdom all his old Judaical opinions. It would be absurd for an African owing allegiance to Queen Victoria for the first time to attempt to retain his old cannibalistic propensities. His opinions on flesh-eating must change. He must become in this, as in all other matters, a new creation.

How loyal to the United States is the Southerner who retains his old ideas about slavery which he held before the war?

So the one who has decided to enter the kingdom of Jesus Christ will lay aside all old opinions and will enter the class of the Great Teacher, the Holy Ghost, to have his opinions formed as the Holy Ghost wills.

H. DIKENSON.

CHRIST AND CHRISTIANS.

EXHORTATIONS to become Christs in the world are almost as numerous as there are preachers, but let any one practise what nearly everybody preach and lay claim to having become a Christ and then it is that anathemas are hurled.

Though the Scriptures say we are to be as he is, still it is not to be expected that we are to fulfil this Scripture. In fact Christ's gospel is more to be preached than practised in popular estimation.

W. T. Stead in his late work, "If Christ

Should Come to Chicago" says that something more is needed than preachers standing in pulpits making faces at the devil.

Either we can exactly represent Christ on the earth, or else we cannot. If we cannot, then the sooner it is known the better. If we can, then it is equally advisable that it should be known.

Man's ways of representing Christ are multifarious and well-nigh innumerable.

The only way to represent Christ is Christ's own way.

Any variation from Christ's way must of necessity misrepresent him.

When he said, "Except ye eat my flesh ye have no life in you," he must have had some hidden and inner meaning.

When he said, "I will send you a teacher to teach you all things," he must have intended that all such things as this would be included.

He must have intended this teacher to teach us just what our relation to him was to be.

Since then the ingenuity of man has carved out a book. The same ingenuity of man has discovered an innumerable number of ways of representing Christ on the earth—all of them out of the book.

Instead of men being what Christ was and what he declared they must be, "cities set on a hill," they are quite content to become the mere puppets of ecclesiasticism.

Instead of "a rock" on which the Christian must build his house, there are almost as numberless rocks as there are "sands on the sea shore."

If Christ were to come to this earth, and were to take stock of everything that pertains to Christianity, how much of it would come up to the standard that he set up? How much has Christianity deteriorated? What proportion of it is pure? And what constitutes purity?

What constitutes the difference between a Christian and Christ?

We know what Jesus said a Christian

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heart and putting his truth in the inward parts. Of such Christ spoke when he said, "Out of his belly shall flow rivers of living water (but this spake he of the Spirit which they that believed on him should receive)."—John VII. 38, 39.

The bearing of this text with regard to the churches in the present day is, that these two distinct positions still exist among its members and that by far the greater majority belong to the legalistic order—those who are striving after righteousness by the deeds of the law and obedience to outward forms and ceremonies—being strangers to the Holy Ghost, who alone can guide into all truth, they are forever learning and never coming to a satisfactory knowledge of the truth.

Attending a large and popular Methodist church in New York (one distinguished for its warm-heartedness and zeal in every good word and work) during the last prayer meeting of the old year, at which review testimonies took a prominent part, the minister opened by his stating that of the vows he had made to God in that year, in taking back, he had come short in all, not one had been fully kept. This was a specimen of all that followed, with but one exception, yet the people were exhorted to go on making vows that they could never keep.

To few yet has Christ "become the end of the law to every one that believeth," and who are they? Certainly only those who act out their faith in Christ's works when he told them it was expedient that he should go away in order that he might send them another guide and comforter, who would be more to them than he could be; for instead of dwelling with them he should come to dwell in them; to teach and

keep them in the right way, and guide them into all truth. The testimony of all such bears witness to the fact, that all the blessings promised in Christ are thus secured, and the end desired arrived at. For, like our Master, we live a life well pleasing unto God in all things. Not by laying down pious rules to be scrupulously followed out, not by Bible study and human prayers and efforts after righteousness, but by an absolute and final surrender to the Holy Ghost as our only guide and teacher in all things; and owning his will as supreme, we bow in childlike submission and obedience to it, and, having committed ourselves and all things pertaining to this life and the life that is to come into his care and keeping, we can go on our way rejoicing and realizing it is our meat and drink to do God's will on earth as it is done in heaven.

A. GREGORY.

The poet Whittier, whose tendency toward so-called "liberalism" was matter of common fame, has furnished an argument as strong as anything in doctrinal literature:—

Though God be good, and free be heaven,
No force divine can love compel;
And though the song of sins forgiven
May sound through lowest hell;

The sweet persuasion of his voice
Respects the sanctity of will;—
He giveth day; thou hast thy choice
To walk in darkness still;

No word of doom may shut thee out,
No winds of wrath may downward whirl,
No swords of fire keep watch about
The open gates of pearl.

A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound forever on,
And thou be deaf and dim.

Forever round the mercy-seat
The guiding lights of love shall burn;
But what if, habit bound, thy feet
Shall lack the *will* to turn?

What if thine eye refuse to see,
Thine ear of heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail.

—*Christian Intelligence.*

should be. When he said, "Be ye perfect even as your Father in heaven is perfect," this is what he intended all Christians to be. We know that he said, "Greater things shall ye do than I have done," and we further know that this was said of Christians.

No one thinks of robbing Christ of any of his legitimate glory, when they attain to the "As he is so are we in this world" position. True there are many who say this position cannot by any possibility be attained to. But if Jesus only did the will of the Father and we do the same, what constitutes the difference between Christ and Christianity. That which constitutes the difference between Christ and Christians in popular estimation, is the divinity of birth of Christ?

This is the excuse given by the majority of Christians for lowering the standard of Christianity and for sinning.

No one can rob Christ of the honor of being the first resident of this globe to do the will of the Father—to do always the things that pleased his Father. No one can usurp his right to the term "first-born" amongst many brethren. Jesus Christ is, in the matter of doing the will of God, the Saviour of the world. He saved men from failure to do this. Up to the time of his advent men had to appease the wrath of God by shedding blood for sin's remission. Since his time the shedding of blood has been unnecessary for this reason: Persecution has gone on and bloodshed, but not to remit sin, but for doing what Jesus did, the will of God.

To sum, up there must be no essential difference between Christ and Christians. He was God's well-beloved son. So must we be. He was the first born. We must be in the family. He was perfect. So must we be as "God is perfect." He did the will of another. So must we do the will of another. He did always the things that pleased his Father. That is the standard he has laid down for his followers. How many come up to the standard?

H. DICKENSON.

EXPOSITION.

"For I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist, but he that is least in the kingdom of God is greater than he." Luke vii. 28.

WHAT was the meaning, we may ask, that Christ intended to convey by this somewhat pronounced and startling assertion regarding John the Baptist and the least member of the kingdom? Has it any bearing on facts in the religious world in our day? We believe it has, and therefore it behoves us to look into and well consider them.

In this statement two positions are shown, and the advantage that one holds with regard to the other, viz., the legalistic or those under the law, and the spiritual or those under grace. John's life was the very best specimen that the law could produce. It was a human product of the best type, the outcome of human effort and discipline, a righteousness resulting from the strictest obedience to outward forms and ceremonies which had been divinely appointed, and yet even this failed to reach the requirements of God's law or come up to his standard of perfection. On the other hand, in considering the latter position, we see the dawning of a brighter and more perfect day, the rising of the Son of Righteousness with healing in his wings, the abolishing of all types and shadows, in the glorious outpouring of the Spirit ushering in that kingdom of righteousness which, being established *within*, should perfectly fulfil the law and meet God's requirements, a righteousness no longer consisting of outward ordinances, but of divine origin, emanating from within, an obedience resulting from God dwelling within and writing his law on the

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IN THE DITCH OR OUT OF IT.

YOU are blue this morning; what's the matter?"

"Don't know."

"Better see the parson; may be he can help you."

"No, I saw him Thursday night; had a full hour's chat, but it's no go—I guess I'm queer."

"No doubt about that, Ed; we all are. But your case is not too hard for God. I don't believe he wants you to go mourning around, seeking salvation for weeks and not finding it. If I read the Bible straight it says, 'Now is the day of salvation,' and that doesn't mean waiting from Thursday till Sunday, or from Thursday till any day to find what you want."

"Yes, I know, but the fact is, I'm in the ditch. There is no use denying it. I have neither peace of mind, nor peace of heart, nor joy of life, nor anything else which I hear them say they have. These Christians are a funny set; they get hold of an intangible something and——"

"What are you men talking about?"

Thus spoke a tall, bright gentleman, who came across from the other side of the church, having seen Mr. George Brown and Edward Stone conversing in earnest tones together. It was at the close of the morning sermon in the old First Church of Daxcell. Edward Stone, or rather Ed Stone, for everybody called him that, was a fine fellow of about twenty-seven. He had been a little wild in the early years of his majority; but at the close of a series of special meetings held last winter, he was missed from his usual place by the crowd, and sought the house of God and the prayer-meeting. He frankly told how he would like to become a Christian, and was

trying the best he knew how to be one; but he found only misery in trial.

The man who broke in on their talk, and cut Stone's sentence in two, was a warm friend of both men, and a warm Christian, too. His business kept him away from home much, and always, when in New York, where he was compelled to spend much time, he gave his leisure evenings to mission work, and so knew the quick and only remedy for sin-sick souls.

Finding out the condition of affairs, he laughed outright at Stone trying to be a Christian.

"Trying to be a Christian! Nonsense! May as well try to be president. You are one of the thousands who have gone for light to the blind: looking for San Francisco on the Atlantic coast. Why, Stone, you can no more try to be a Christian than you can try to be an angel; and the reason you are in the ditch is because you expect the delights and enjoyments of Christian life before you are a Christian. Christian experience are the results of Christianity, not the cause of it.

"Let me help you. There is my wife over there; ten years ago I asked her if she would be my wife. You can put this down as true; she did not say she would try. There wasn't any try about it. She couldn't try to be my wife. She said, 'Yes, I will,' and became mine. Now she gets the try in the right place, trying to be a good wife; but she never tried to be my wife. So you can try and be a good Christian, but you can never try to be one.

"God comes and asks 'Will you be mine?' and you answer, 'Yes, I will.' Then you become his, all his. Just like my wife became mine. She gave up her own name, she gave up her home, gave up herself. She gave up all, and became mine, and now I take care of her.

You wouldn't dare to call her Miss Jeffreys; that would be an insult to her. She would say, 'Thank you, sir, I'm not Miss Jeffreys; I'm Mrs. Doane.' Stone, flesh and blood may make a body, and body and soul make a man, but it's man and Christ that make a Christian. Not man and trying, but man and Christ; so you just quit this trying, and receive Jesus as your Lord and Master, as your Saviour, giving yourself all to him, and you will get out of this ditch of death in a great hurry."

Ed Stone saw his mistake at once. He grasped the truth of what conversion meant, and in a moment laid hold on Christ. And the preacher and some deacons coming out of the study at the other end of the church at that instant, wondered what was the matter with those three men down there in the corner, they were all as happy as children at Christmas.

Who would not be happy to get out of the ditch of sin up to the broad fields of salvation!

I wonder, dear reader, whether you are in the ditch or out of it.—*Christian Herald.*

CAST DOWN BUT NOT DESTROYED.

SOME time ago, while engaged in pastoral visitation, I made the acquaintance of a good Christian woman who was burdened with what seemed to me an almost unbearable trouble.

Her husband, who, like herself, was somewhat advanced in years, was afflicted with paralysis; and as he could do nothing for himself, it was necessary for her to wait upon him almost incessantly. This, she was of course willing enough to do; but to add to the weight of her cares her means were so slender that she often found it difficult to procure the common necessaries of life.

As I look upon this aged couple in

their well-kept but scantily-furnished home, deep questions began to arise in my heart concerning the mystery of God's ways. Here were two of his children in sore trouble, from which there seemed no way of escape but the grave.

I learnt that the husband's affliction was brought on by the sudden loss of all his savings. A professed friend had borrowed his money, spent it all, and then turned bankrupt.

As I listened to the sad story of deceit and roguery, I could not help feeling deeply indignant against the man who had thus wantonly marred the peace of these worthy people. I quite expected to hear them express the wish that God would punish him according to his deserts.

But no word of resentment fell from their lips. I could tell that the wife especially felt deeply wronged: but although she had been so sorely wounded there was no wish in her heart for revenge.

"Can you," I asked, "reconcile your experience with the thought of an all-wise, over-ruling providence? Does it not seem strange that if God is good he should thus permit you to suffer?"

"I cannot understand," she answered, "why this great trouble has come upon us; but I *can* say that through it all I have had a very special sense of God's presence and help. We have been brought to the very verge of starvation, and yet day after day our wants are in some way supplied. Only a few days ago a gentleman, who heard of our circumstances, gave me some money which will keep us going for a few weeks, and although I cannot help wondering about the future I do not worry, for that would be both sinful and foolish."

"I am so glad," I said, "that you do not doubt God's goodness."

"No, indeed," was the prompt reply,

"I cannot do that, God was never so real to me before our loss as he has been since. I am obliged now to cast myself upon him as I never did in the days of our prosperity."

"Then let us kneel together," I said, "and thank him that he enables you to trust in him." I then came away thinking much upon what I had heard and seen. Here, thought I, is a living proof that the loss of temporal possessions may be the means of enriching the soul. It is a terrible thing to have almost everything you possess swept away by one sudden stroke. But if God, at such a time, specially visits the soul with his consoling grace, how rich is the compensation!

This is the immense advantage which the Christian has over the worldling. It is most grievous for a worldly man to lose his worldly possessions, for he has no other; but the Christian even in poverty and pain is rich in the consciousness of divine favor. He can look up to God and say, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

God's word contains many precious promises for suffering saints—promises which have cheered thousands of weary hearts and enabled them to hold on their way amid the greatest losses and discouragements. It is indeed a happy thought that none can rob us of our spiritual possessions. Our life is hid with Christ in God. We are safe in him for ever. Here we may be rich or poor, honored or despised; but Jesus is always our Saviour, God is always our Father and our Friend.—M.L., in *Friendly Greetings*.

SWEET SPICES.

ICE breaks many a branch, and so I see a great many persons bowed down and crushed by their afflictions. But

now and then I meet one that sings in affliction, and then I thank God for my own sake as well as his. There is no such sweet singing as a song in the night. You recollect the story of the woman who, when her only child died, in rapture looked up, as with the face of an angel, and said: "I give you joy my darling." That single sentence has gone with me years and years down through my life, quickening and comforting them.—*Henry Ward Beecher*.

ANGEL OF FAITH.

Angel of Faith, blest comforter from God,
The night is dark—dense shadows cloud my sight;
I do not, can not understand, and longing for the light,
Helpless I cling to thee, Angel of Faith, support and comfort me.

Angel of Faith, serenest thought of God,
Would I the more submissive be to know his leadings?
To know just why he sorely chasteneth me?
Nay! rather with thy sight would I see,
And trusting all, Angel of Faith abide with thee.

Angel of Faith, transforming power divine,
Fold close thy pinions 'round my heart alway,
That it may rise above the things of sense—
May drink where living waters play;
That it may soar on raptured wing, Angel of Faith—just soar and sing.
—*Louisa Rorison Skinner*.

Let one more attest.

I have lived, seen God's hand through a lifetime and all was for the best.

—*Browning*.

Men, like houses, are numbered by the street on which they face, and not by some alley to which their lives may extend.

Do not look forward to the changes and chances of this life in fear, rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto—do you but hold fast to this dear hand, and he will lead you safely through all things, and when you cannot stand he will bear you in his arms.—*Francis de Sales*.

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